Joseph E. Weinland

The Romantic Story of Schoenbrunn

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THE

Romantic Story of Schoenbrunn

The First Town in Ohio

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S. H. Gapp.

To Sam

Sam Joe

Dover, Ohio.

Aug. 21, 1929

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The Romantic Story
of
Schoenbrunn
The First Town in Ohio

A brief account of the founding of the Town, its destruction, and the finding of the lost Town site after 146 years. Also a short description of the rebuilding of the Town, and the founding of Schoenbrunn Memorial Park as a Memorial to our Pioneers.

BY REV. JOSEPH E. WEINLAND
President of The Tuscarawas County Historical Association

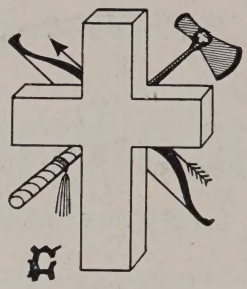
Illustrated

"This is a theme eminently worthy of consideration * * * and for several reasons. First, because it relates an intensely interesting passage of Christian History, a story of devotion and heroic endeavor seldom equalled and never surpassed, a narrative most pathetic and full of deepest tragedy.

Then it relaties the beginning of civilization and the Gospel west of the Appalachians, and to matters of not less than national importance because of their bearing upon the momentous struggle a hundred years ago raging between the colonies and the mother country. And, besides, it is passing strange how little is generally known even yet concerning the facts."

Moravian Missions Upon Ohio Soil—
By D. L. Leonhard

SECOND EDITION (Abridged)



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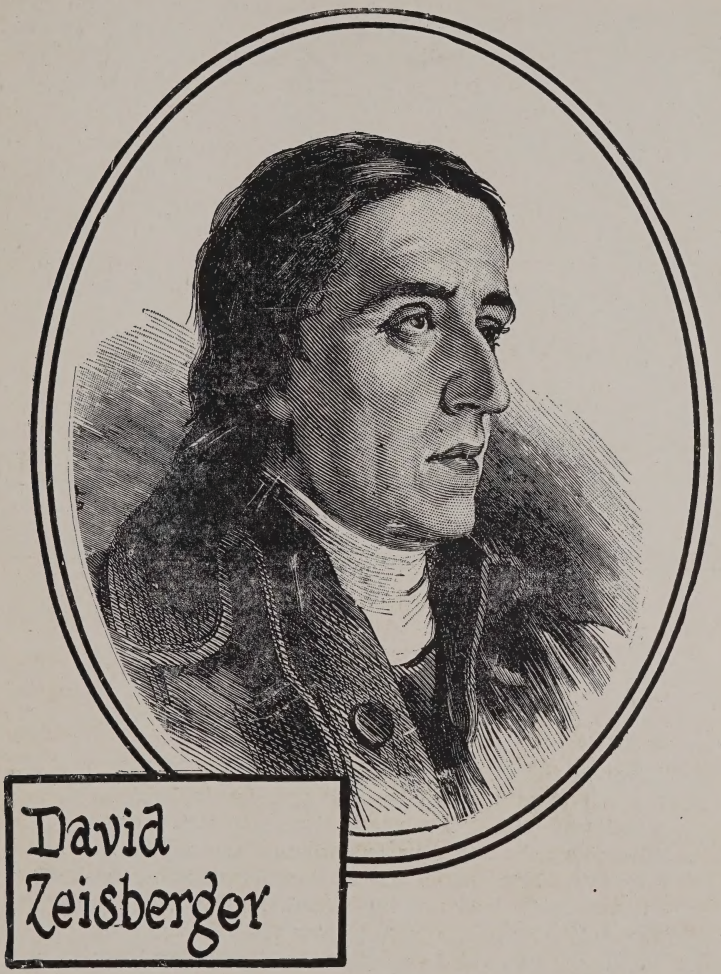
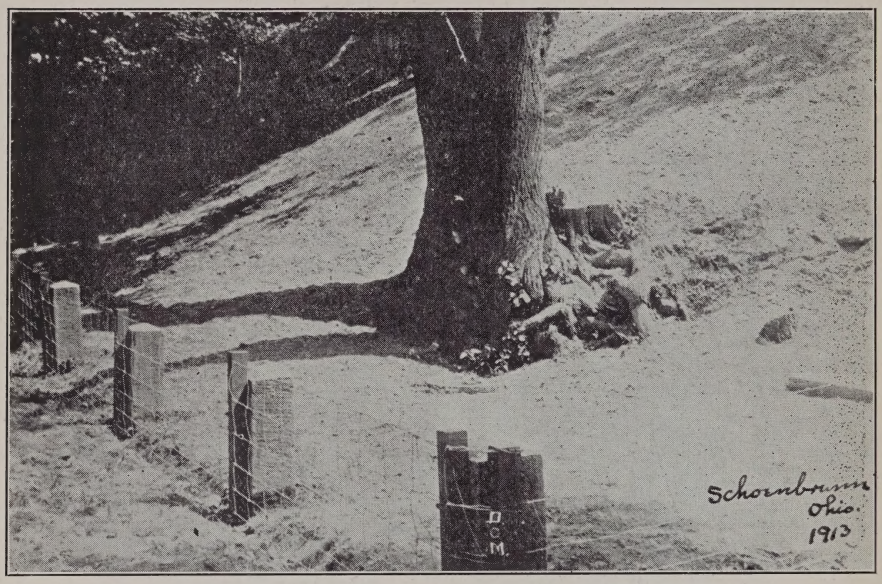


Rev. David Zeisberger, Ohio's First School Teacher
and the Founder of Schoenbrunn



Schoenbrunn Spring

Schoenbrunn Spring

"Away in the forest, how fair to the sight
Was the clear, placid lake as it sparkled in light,
And kissed with low murmur the green shady shore,
Whence a tribe had departed, whose traces it bore;
Where the lone Indian hastened, and wondering hushed
His awe as he trod o'er the mouldering dust!
How bright were the waters—how cheerful the song
Which the wood-bird was chirping all the day long;
And how welcome the refuge these solitudes gave
To the pilgrims who toiled over mountain and wave!
Here they rested—here gushed forth salvation to bring,
The fount of the Cross, by the "Beautiful Spring."

A Little History

The story of the Moravian Indian Mission at Schoenbrunn is a story of Christian heroism, and a story of romance, pathos and tragedy.

To David Zeisberger, John Heckewelder and their brave co-workers, belongs the credit of blazing the way through the primeval forest, building here the first Town in Ohio, and here establishing a pioneer center for the teaching and application of the simple Gospel of Christ.

It was on May 3, 1772, that Zeisberger and a small company of Christian Indians arrived at the Big Spring, and began the erection of temporary dwellings. On August 23, an additional company of Indian converts and their families, numbering over two hundred souls, arrived under the direction of the Rev. John Heckewelder and the Rev. John Ettwein. The next day the town of Schoenbrunn (Beautiful Spring) was regularily laid out in the shape of a I with forty lots, each three rods wide and six rods long. The streets were four rods wide. At the end of the next year the town consisted of sixty houses of hewn timber, besides huts and lodges; a church forty feet by thirty-six feet, and a school house. Every lot was fenced in, and there was a fence around the entire town and their "God's Acre."

These Delaware Christian Indians came with their missionaries from their former Mission Towns in Western Pennsylvania, which they had been forced to vacate because of the encroachments of unprincipled whites. Many of these Indians had their faith tested again and again by fire and sword, and thrilling indeed will be the story of their loyalty to Christ amid all the persecutions they endured, when this story is fully told. These missionaries belonged to a body which was Protestant before the Reformation. The simple Gospel Story they told of a loving Savior who came from Heaven to seek for His erring children, and finally died on the Cross that they might be saved, and rose again that they might rise, melted their hearts.

In reality also the missionaries and their converts at Schoenbrunn formed the first **Temperance Society** and the first **Peace Society** west of the Allegheny Mountains for they would not allow any liquor in their town, nor would they go to war. In the code of rules adopted August, 1772, for the government of Schoenbrunn, Article 13 was as follows: "We will not admit rum or any other intoxicating liquors into our towns. If strangers or traders bring intoxicating liquor, the helpers shall take it from them and not restore it until the owners are ready to leave the place." A little later they adopted Article 19: "We will not go to war, and will not buy anything of warriors taken in war." Henry Laurens,

President of the Continental Congress, sent the hearty thanks of the Government to the missionaries and their converts for the services they rendered in turning back war parties, in ransoming captives, and in warning the officers at Pittsburgh of intended massacres.

In Mitchner's History of Tuscarawas County, p. 122, the author says, "Zeisberger's moral courage alone saved the border states from being overrun by the savages in that crisis, and perhaps he thereby saved the Union."

At the heighth of its glory Schoenbrunn was the most successful Indian Mission ever established in America up to the close of the 18th century.

Opposition

Sometimes when in a meditative mood we like to imagine what might have been the results of the self-sacrificing labors of these friends of the Indians, if it had not been for the opposition and the misrepresentation of their efforts which they had to meet everywhere.

Only now and then were there short periods when progress was rapid and it seemed as though the whole Delaware nation would accept Christianity and enjoy the blessings that it brings.

But a war cloud had been gathering in the east. Suddenly the storm broke, and war was declared by the Colonies against the mother country, involving these settlements in endless complications.

Many dark days followed for the missionaries and their converts. In the first months of 1777 the Shawnees resolved to join the English in war in spite of their Chief, who advised them to remain at peace. The heathen Monseys, also were determined to destroy the missions and murder the missionaries, because they were continually a barrier to the carrying out of their war plans.

We must remember that these Moravian people, like the Quakers, did not believe in, nor would they go to war. The settlements thus became a buffer between the English at Detroit and the Americans at Fort Pitt. Their position was untenable.

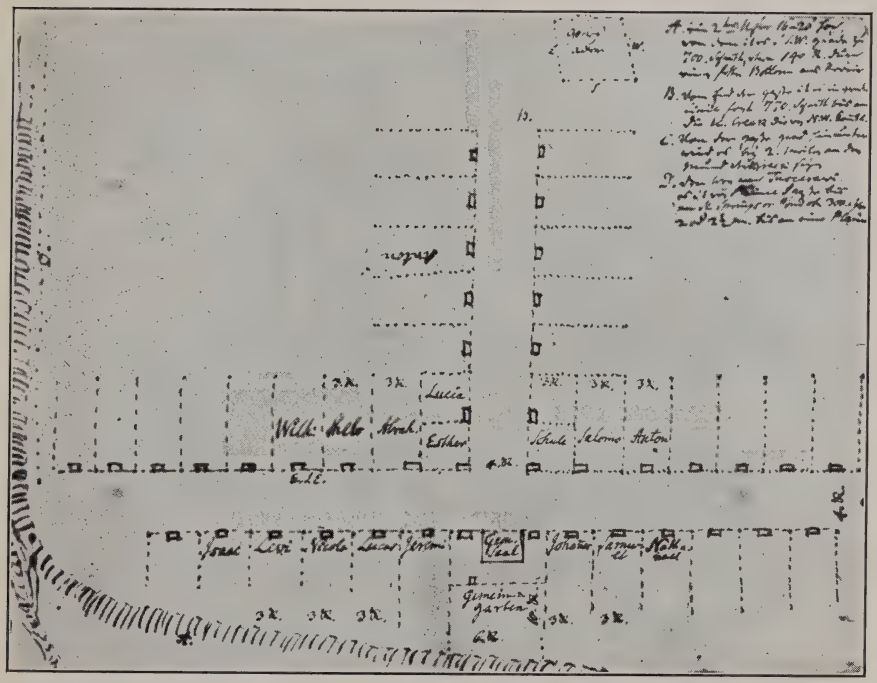
Schoenbrunn Abandoned

Finally, on April 19, 1777, Zeisberger with a company of his faithful converts, gathered in the church at Schoenbrunn, held a short service, and at the close they fell upon their knees while Zeisberger offered up a fervent prayer, committing the converts to the protection of God, and interceding with strong cries and tears for the apostate Monseys.

The church was then razed to the ground in order to prevent its desecration by the heathen Indians, and they sorrowfully

wended their way to Lichtenau, (near Coshocton), where all the converts were to be concentrated for the time being. Not long after this the entire town was burned to the ground.

Thus ends the romantic story of Schoenbrunn, the largest, the most substantial, and the most successful mission ever attempted among the American Indians up to the close of the eighteenth century.



Map of Schoenbrunn

Of the two maps of Schoenbrunn found in the Moravian Archives, Bethlehem, Pa., the above map is the most important. It shows the location of the Church (Gem. Saal), the School (Schule), the Cemetery (Gottes Acker), and the homes of sixteen of the Indian families. Zeisberger lived on the east side of the Church, and Missionary Jungmann on the west.

The Lost Town Site is Found

Years afterward when white settlers found their way hither the sites of these Indian missions were among the first to be farmed, because the land had already been cleared. The location of the Beautiful Spring has always been known, but for over a hundred years crops were planted and harvested on the site of the village without anyone knowing exactly where the town had been.

Historical records and maps in the Moravian Archives in Bethlehem, Pa., together with excavations made on the site of the town, have now definitely located the sites of the church, the school house, Zeisberger's home, and the homes of a number of the Indians. That was a red letter day for the excavators on which they found the exact outlines of Zeisberger's fireplace, with the charred logs about it. During the same week, on Sept. 4, 1923, was discovered the fireplace of the church. This fireplace was 12 ft. by 6 ft.

All these excavations and the relics found were carefully examined by Dr. W. C. Mills, who was then the Director of the Ohio State Archaeological and Historical Society, and fully approved by him.

His successor, Dr. H. C. Shetrone, has visited the Park a number of times and has given the plan of restoration his hearty endorsement. He was also present when the cemetery was being excavated.

Dr. William J. Holland, Director Emeritus of the Carnegie Museum, Pittsburg, Pa., has also shown a keen interest in this project from the beginning and has rendered invaluable assistance again and again.

When the Schoenbrunn Bill was before the House of Representatives, Mr. C. B. Galbreath, Secretary of the Ohio State Archaeological and Historical Society, spoke as follows: "Mr. Chairman and members of the committee: When the Ohio country was a wilderness inhabited by savages Moravian missionaries came to the site of Schoenbrunn and erected here in 1772 the first church and the first school house west of the Allegheny Mountains. The church and the school—think of what these two institutions have meant to Ohio and the Republic and I know you will give favorable consideration to the request before you."

Schoenbrunn Memorial Park

Schoenbrunn's Main Street—looking east. Day of Church Dedication October 21, 1928

"What was his name? I do not know his name.
I only know he heard God's voice and came;
Brought all he loved across the sea,
To live and work for God and me;
Felled the ungracious oak;
With rugged toil dragged from the soil
The thrice gnarled roots and stubborn rock;
With plenty fileed the haggard mountain side;
And, when his work was done, without memorial died."

"The Pioneer", by Everett Hale

Schoenbrunn Memorial Park represents an effort to perform a long neglected duty in securing a Memorial which shall keep alive a few of these names. Memorials have been erected to soldiers, statemen and many others. This memorial will at least in a slight degree bespeak our appreciation of the heroism and self-sacrificing devotion of the pioneers in education, agriculture and religion, not only of Ohio, but of the North West Territory and THE WEST.

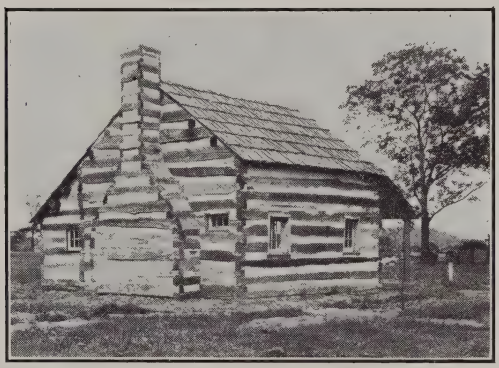
The plan in brief was to purchase the site of Schoenbrunn, the first town in Ohio, founded as a Moravian Mission to the Indians in 1772. Also to purchase enough of the surrounding land to give eventually a primeval background; and likewise the Morris farm so as to have the first cultivated fields in Ohio included in the Park.

The second step in the plan was to rebuild the church, schoolhouse and a number of the cabins as nearly as possible as they were in 1772-77. The cabins were also to be furnished in pioneer style. Furthermore, when completed, not a tree, shrub, flower or any article in the cabins was to be permitted that might not have been there when the town was first built. Various tracts were purchased by the State from November 9, 1923, up to the present time, until now the State owns one hundred and seventy-two acres.

It is the only effort in the United States to rebuild a pioneer town and furnish the buildings as far as possible as they were furnished in 1772. Thus making the whole town, as it were, a Museum of pioneer life.

Schoenbrunn Memorial Park, as is the case with all historic sites owned by the State, is under the control of the Ohio State Archaeological and Historical Society. This Society appointed a Schoenbrunn Committee which has charge of the Park and of the work of restoration which is to be carried on under the direction of the Society.

The First Cabin



The first cabin was rebuilt in June - July, 1927. This cabin is to replace the one occupied by John Joseph Schebosch and family. Schebosch's real name was John Bull. His parents were Quakers. He was born at Skippack near Philadelphia, Pennsylvania; joined the Moravian Church in 1742, and married Christiana, a Sopus Indian convert. Devoted his life to the service of the Indian Mission. John was the name given him when he was baptized as an adult, and Schebosch was the name given him by the Indians. He was adopted into the Iroquois Confederacy at the same time as Zeisberger and Bishop Spangenberg. Assisted at Gnadenhutten on the Mahony, in Pennsylvania and at other stations before coming to Schoenbrunn. Had two daughters and one son. The son was the first to fall a victim in the massacre at Gnadenhutten, Ohio, March 8, 1782. Schebosch entered into rest September 4, 1788, at New Salem, situated near the present town of Milan, Erie County, Ohio. Bishop de Schweinitz, author of "The Life and Times of David Zeisberger" says of him "his name will be illustrious while men rehearse the works of faith which are done in God." And Zeisberger testifies, "He was always ready to serve his fellow men, whether whites or Indians. He bore his cross with patience. He seldom knew of easy days or comforts of life, but he never complained, not even when suffering the severest hardships and enduring dire famine. He loved his neighbors and his neighbors loved him. He will be missed among us, but his labor of love will remain in blessed memory."

The rebuilding of the cabins, as well as the landscaping of the park will be carried out as rapidly as funds may be provided by the State or by interested organizations or individuals.

The farm house has been remodelled into a very comfortable home for the Park Superintendent.

The Old Mission Records

Even though the very site of the Town was lost for 146 years nevertheless, strange as it may seem, we have a nearly complete diary kept by the missionaries during the existence of the Town, 1772 to 1777, a record of every Christian burial in the Cemetery, every marriage, every baptism and every reception into the Church here. These together with other letters and records are a veritable mine of information concernaing the people who lived here, their manner of living, the buildings, and the history of this section of the country during that period.

The explanation is found in the rule of the Moravian Church that every missionary had to send a copy of his records each year to the headquarters of the Church in Bethlehem, Pa. Without this information the restoration of the Town would never have been attempted. The Schoenbrunn Committee is deeply indebted to the Archivist of the Moravian Church, the Rev. W. N. Schwarze, D. D., for his invaluable services in the translation of the records. He has shown a keen and sympathetic interest in the project from its inception.

The Church

The Schoenbrunn Church—Built 1773, Rebuilt 1928. This was in all probability the first Protestant Church in the United States, west of the Ohio River.

The Church was, naturally, the center of the daily life of the inhabitants of Schoenbrunn. The church bell called them to worship not only on the Sabbath day but on every day of the week.

The government of church and community merged into one during these early beginnings. In the church also was held the community meeting at which their Civic Code, the first in Ohio, was adopted. In many respects one is reminded of the old New England villages where likewise all their interests centered about the Church.

Soon after the arrival of Zeisberger and a small company of his followers on May 3rd, 1772, they began work on a temporary church. The first Communion service was held June 9th, but

The replica of the Church was built August - October, 1928. The building is 36x40 ft. It is the same size as the original, and stands on the same spot.

the church building, called by Zeisberger the "Ad Interim Church," was not finished until later. "September 19th, 1772. Finished the church and this evening held the first service."

The first funeral service held in the Schoenbrunn church was that of "Catharina, Samuel's little daughter. Baptized December 17 by David Zeisberger. Went home December 28th, 1772, aged three years, eleven months, buried in Schoenbrunn."

The last funeral service in the church was for "Helena, Widow, was baptized at Gnadenhutten, on the Mahony, (in Pennsylvania) as a girl of fourteen years, by Brother Grube. She departed this life January 22, 1777, and was buried January 24, 1777."

The first converts to be taken into the church at Schoenbrunn were received on September 26th, 1772, namely, Nicholas,

Amelia, Lea, wife of Simon, and Agnes, wife of Isaac Glikkikan.

It is significant that the last person received into the Communion was a white man, Richard Conner. Conner first asked for permission to leave his family at Schoenbrunn while he went in search of their little boy who had been captured by the Shawnese and held for ransom. But that is another story.

The first temporary church at Schoenbrunn soon proved entirely too small, and they set to work with a will to erect an adequate structure.

The dedication—"October 24, 1773.—This morning our church was dedicated with an earnest prayer upon our knees and the spot commended to the mercy of our Saviour so that many Indians may be brought to him through the World of Reconciliation. Then followed the sermon and in the afternoon the Love Feast." Various references tell us that the church was 36x40 ft., built of hewn logs, had a good floor and comfortable seats.

"April 14, 1775.—More strange Indians were here than ever before so that our church which can seat three hundred people proved too small, and many were greatly stirred."

We will give the account of but one more Sabbath Day's services. It is in the fall. The ringing of the church bell awoke the echoes in the surrounding forest and soon the Indians could be seen gathering in their beloved church. There are more visitors in town than usual, and although five hundred can crowd into the building, yet there is not room for all. Zeisberger preaches the sermon this morning. "After the sermon the Elders John, Abraham and Isaac, hold six meetings, so that the strangers here on a visit might hear as much as possible of the love and death of Jesus. In addition, Missionary Jungmann held a devotional service, while the workers of the congregation held a conference." Diary, Sept. 26, 1773.

The Bell

The church was surmounted by a cupola with a bell which was placed there August 26, 1772. This bell had been cast in Bethlehem, Pa., and had already pealed out the Gospel invitation at several other mission stations.

The fascinating story of this bell, has been told by the late Rev. W. H. Vogler, Secretary of the Moravian Historical Society of Nazareth, Pa. The Bethlehem Diary gives its origin—"January 18th a. m., 1747. Bethlehem must be credited for a bell which they paid Samuel Powell for, and is for the use of the Indians at Gnadenhutten, Pa., weighing 15 pounds—1 Pound and 11 Shillings."

The Christian Indians from the congregation at Gnadenhutten, Pa., offered a number of skins in partial payment for the bell. Its history has been traced from one place to the other through the diary kept by the missionaries. It finally found a resting place in the Museum of the Moravian Historical Society at Naza-

The Power of the Gospel
or
Zeisberger Preaching to the Indians

reth, Pa. Several years ago this society very generously gave this historic bell to the State of Ohio and it can now be seen in the Schoenbrunn Museum. Two duplicates were cast, one hangs in the cupola of the Church and the other is mounted on the School House.

Dedication of the Rebuilt Church

The size of the original church building, the seating capacity and many other facts were discovered in the diary and other records kept by the missionaries. The rebuilt church can therefore be taken as a fair replica of the original. A congregation of approximately 4000 people attended the dedicatory services on the afternoon of October 21, 1928. The Church was dedicated to the worship of God by Bishop J. Taylor Hamilton, who delivered a

very earnest and eloquent discourse on the text "Love Never Faileth."—"Now abideth faith, hope and love, but the greatest of these is love." In the evening the Union Opera House in New Philadelphia was crowded to the doors with an interested audience which heard a masterful historical address by Dr. W. N. Schwarze, President of the Moravian College and Theological Seminary, Bethlehem, Pa.

The Schoenbrunn Hymn

Tune, "Missionary," or "Webb"

We come, O Christ with singing,
We come with one accord,
Our adoration bringing
To Thee, our blessed Lord.
Our hearts are filled with gladness,
Our lips with praise o'erflow.
That from all sin and sadness,
A Saviour we may know.

On holy ground we're treading,
On soil by heroes trod,
Who far and wide were spreading
The knowledge of their God.
Here came they with the teaching
Of Jesus Christ, their King,
Of "living water" preaching
Beside the "Beauteous Spring."

Here toiled Thy servants loyal,
Here built an house to Thee,
Wherein Thy mercies royal
From sin might sinners free.
Here thus a people lowly,
In simple faith and love,
Were taught Thy gospel holy,
And won for God above.

Can we not hear their singing,
Our spirits join with theirs,
In trust and joy up-springing,
In fervent, raptured prayers?
Let not that faith undying
Be lost from out our life;
Lest we, on self relying,
Be beaten in earth's strife.

Sept. 1928
The Sharon Parsonage — M. F. Oerter

The School

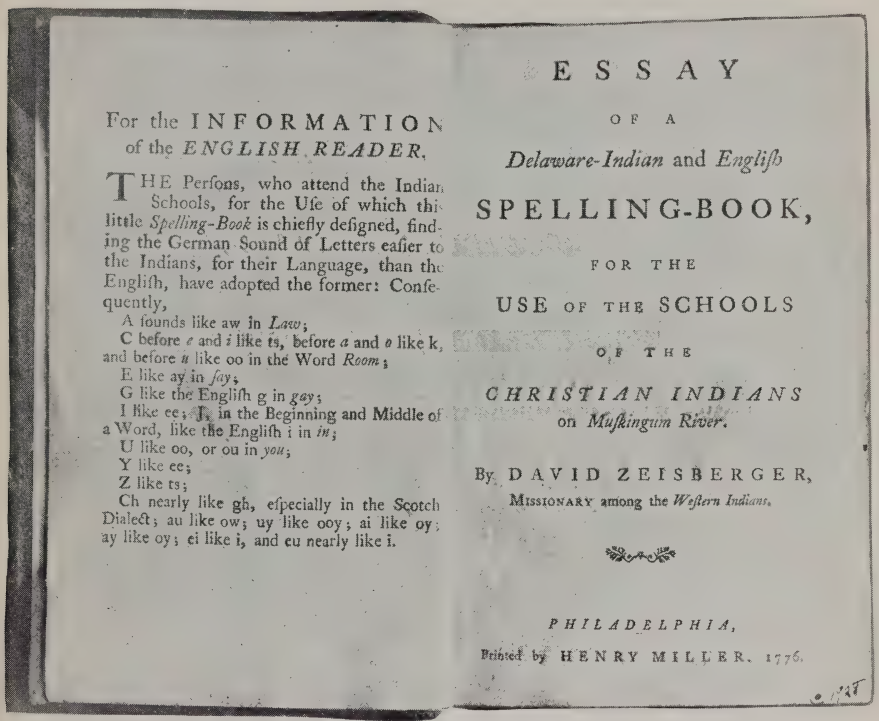
Schoolhouse Built 1773, Rebuilt 1928

Here at Schoenbrunn was also built the first school house in Ohio, and, so far as we can learn, it was the first school house in the entire North West Territory. The historical importance of this little log school house can scarcely be over-estimated when we think of the great colleges and universities, and all the fine public schools of which this pioneer school was the forerunner.

Education was emphasized as only second in importance to the preaching of the Gospel.

First, the school teacher. Ohio may well be proud of its first school teacher, for David Zeisberger was not only a brave pioneer, a wise leader, an able scholar, an author of note, but he was always and everywhere a true Christian gentleman.

Heckewelder, Roth and others, also taught school here, but it is quite evident that Zeisberger was the moving spirit. There are repeated references by Zeisberger in the Diary and in letters, stressing the importance of conducting schools for the children wherever and whenever possible.



For the INFORMATION
of the *ENGLISH READER*.

THE Perſons, who attend the Indian Schools, for the Uſe of which this little *Spelling-Book* is chiefly deſigned, finding the German Sound of Letters eaſier to the Indians, for their Language, than the Engliſh, have adopted the former: Conſequently,

A ſounds like aw in *Law*;
C before *e* and *i* like ts, before *a* and *o* like k, and before *u* like oo in the Word *Room*;
E like ay in *ſay*;
G like the Engliſh g in *gay*;
I like ee; J, in the Beginning and Middle of a Word, like the Engliſh i in *in*;
U like oo, or ou in *you*;
Y like ee;
Z like ts;
Ch nearly like gh, eſpecially in the Scotch Dialect; au like ow; uy like ooy; ai like oy; ay like oy; ei like i, and eu nearly like i.

ESSAY
OF A
Delaware-Indian and *Engliſh*
SPELLING-BOOK,
FOR THE
USE OF THE SCHOOLS
OF THE
CHRISTIAN INDIANS
on *Muſkingum River*.

By DAVID ZEISBERGER,
Missionary among the *Weſtern Indians*.

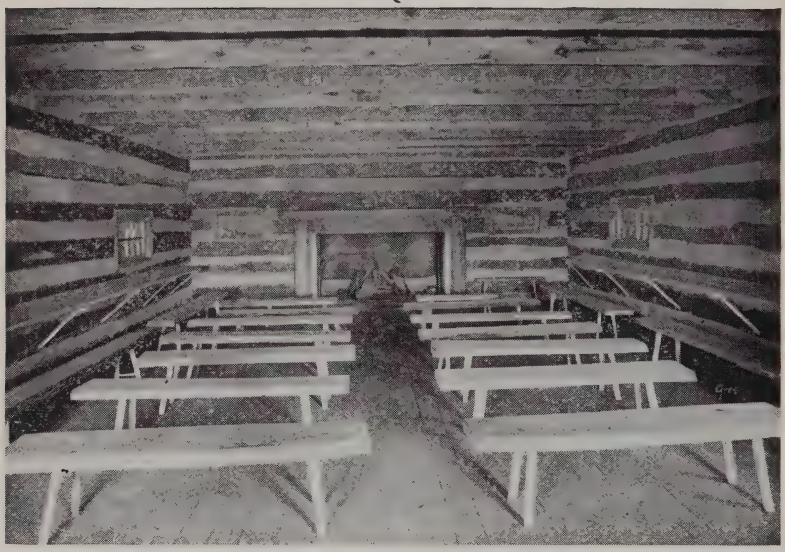
PHILADELPHIA,
Printed by HENRY MILLER, 1776.

Ohio's First School Book

Their studies. It was David Zeisberger also who wrote the first school book for Ohio. It was entitled "Essay of a Delaware Indian and English Spelling Book for the Use of the Christian Indians on Muskingum River." It was printed in Philadelphia in 1776 by Henry Miller, whose newspaper was the first in the United States to publish the Declaration of Independence in full. The spelling book was substantially bound and had one hundred and sixteen pages.

We are very much interested in several of their other studies. For example they studied Hygiene, for we are told that on the teacher's desk was a small volume entitled "Something of Bodily Care for Children." At the back of the spelling book we find the Ten Commandments, the Lord's Prayer, etc., and so we know they had religious instruction. Nor was singing neglected.

The School Building



Interior of Schoolhouse

"December 22, 1772. The brethren made a beginning today of building the schoolhouse. All the brethren and sisters are very eager that their children should be instructed."

"July 29, 1773. Today the school house was comlpetely finished, so that Brother and Sister Roth may live in it for a time."

This answers the question why a crane was put in the fireplace of the rebuilt schoolhouse.

The size of the school house was estimated from the following:

"December 4, 1775. School was opened again for the children giving them great joy. Brother David (Zeisberger) and Brother Heckewelder divided the duty of conducting the school and indeed in the Indian language. As we have no books for the children we must write some for them for the time being; a considerable task for there are nearly a hundred children, but it is worth the effort if they learn anything."

So the replica was built 24x36 feet in size. You pass the teacher's desk as you enter. A big fireplace is at the opposite end of the room. Sloping desks are placed along two sides. Slab seats

are arranged through the middle of the room. The walls are of hewn logs chinked with mud. The shingles are hand split and shaved. The bell is a duplicate of the original bell and was presented by Dr. W. J. Holland of Pittsburgh. Dr. Holland has been a warm friend of the project from its inception.

School House Dedication

July 29, 1928. Was a red letter day for Schoenbrunn Memorial Park. Not less than five thousand people attended the dedication ceremonies at one-thirty P. M. Short addresses were given by Lieutenant Governor W. G. Pickrel, who came as the Governor's personal representative; Dr. C. B. Galbraith, Secretary of the Ohio Archeological and Historical Society; Dr. F. C. Furniss, Chairman of the State Parks Committee, and by the Chairman of the meeting. The main address was delivered by Dr. John L. Clifton, State Director of Education.

Rev. Joseph E. Weinland dedicated the schoolhouse in the following words:

"With thankfulness to Almighty God for the zeal, the wisdom, and the self sacrificing labors of our forefathers who here blazed the way in agriculture, education, and religion—

We reverently dedicate this log school house to the memory of David Zeisberger, John Heckewelder and their splendid band of co-workers, both white and Indians, and to the memory of all other pioneers who bravely put ease and comfort behind them and set their faces like a flint to the stupendous task of carving a home and a State out of the wilderness.

May this building, and all others which shall be erected in carrying out the plan of re-building the town of Schoenbrunn, stand during the coming years as a memorial of the appreciation of the people of the State of Ohio, and as an object lesson to our youth of the sacrifices, labors and self-denial of those who laid the foundation of the wonderful growth and prosperity of this, our beloved State.

May this spot be as a shrine to the multitudes of visitors who shall come hither during the coming months and years.

May they pause a moment amid the rush of our present day life, and here dedicate themselves anew to the tasks which await each one as his part in making possible new discoveries, a higher education and a deeper religious life, and thus shall our Country victoriously meet every foe, and become in reality, the land of the free and the home of a happy and prosperous people, whose God is The Lord."

The Cemetery

Locating the Graves in the Schoenbrunn Cemetery.
Found March 12, 1927.

If you will turn to the map on page 7 you will notice the "Gottes Acker" (Cemetery) marked at the top, at the end of the street running toward the north.

The finding of the cemetery on March 12, 1927, was another red letter day in the history of the restoration of Schoenbrunn. After less than four hours of digging the first grave was discovered. This was later found to be the grave of Anton. He fell asleep September 5, 1883, and was called, "The Mission's most valued assistant. From his death bed he delivered a testimony as bright as had been the daily testimony of this life." de Schweinitz, Life and Times of David Zeisberger, page 389.

After several weeks work forty-five graves were discovered. The skeletons were found to be in a remarkable state of preser-

The Schoenbrunn Cemetery

"August 29, 1772. We selected the site for the cemetery."
"March 3, 1774. The cemetery was fenced in."
—Schoenbrunn Diary.

vation. All but one had been buried in coffins. The wood of course, had rotted completely away, but coffin nails were found around every skeleton. According to the old Moravian custom, the boys, men, women and girls were buried in separate rows. The forty-fifth skeleton was discovered in the north east corner of the cemetery, b uried without a coffin, only about two and a half feet deep, and with the head lying to the East. All the other skeletons were found lying exactly east and west and with the head lying to the west. The grave stones are local, hard sandstones and were cut and put in place in 1928.

One of the finds that surprised the excavators most was the discovery of the twenty-four fence post holes around the cemetery. The burials were all of Indians. We wish that we had the space to tell you about the splendid characters of some of these noble men and women.

New Schoenbrunn

After abandoning Schoenbrunn, Zeisberger and his company remained at Lichtenau, near Coshocton, for two years. The Border War was raging and it was deemed necessary that all the Christian Indians concentrate at this one station. Towards the end of this time hostile Indians made their futher stay there inadvisable. On April 6, 1779, Zeisberger and his followers proceeded to Schoenbrunn, which had been completely destroyed, nad encamped amid its ruins. They decided not to rebuild there, but chose a spot across the river, and about a mile farther west. Here they built New Schoenbrunn. "Des. 6, 1779. Together we momved our camp into our newly erected town on the west side of the Muskingum, where the houses were all ready for habitation." There they built a Church which was finished Dec. 21, 1779, and the first service was held therein on the 22nd. They also had a School House. They laid out a new "God's Acre" and on Dec. 19th had the first burial therein, that of a little baby boy.

Lichtenau

The Delaware Council, having resolved to adopt Christianity as their national religion, Chief Netawatwes repeatedly urged Zeisberger to begin a settlement near his capital. Netawatwes himself became a convert and said that he expected the entire nation to become Christian within the next five or six years. He sent to Panckanke, head Chief of the Wolf Tribe of the Delawares, this message: "You and I are both old. How long we may live, we know not. Let us do a good work before we die. Let us accept the word of God, then leave it to our children as our last will and testament." He and his chiefs selected a site which met with the entire approval of Zeisberger, and on April 12, 1776, Zeisberger, Heckewelder, and thirty-five Indians encamped on the site of the future town, two and one-half miles from Geschachgunk (Coshocton). During the previous year, the Delaware capital had been moved from Gekelemukmukpechunk (Newcomerstown) in order to give more room to the Christian Indians. **During the year 1776 the Missions here reached their highest point of prosperity.** In December, 1775, Zeisberger was able to report that the population at Schoenbrunn and Gnadenhutten had grown to a total of 414 souls. To many visitors, the most remarkamble feature of the towns was the fact that they were primarily centers of agriculture. The Indians still loved to hunt and fish, but these things became secondary.

Salem

When Lichtenau was abandoned those who had come from Gnadenhutten returned to that place. Zeisberger and another company built New Schoenbrunn, and on April 6, 1780, Heckewelder left Lichtenau with the remainder of the Indian converts and founded the town of Salem. The site was about a mile below the present town of Port Washington. The chapel was dedi-

cated May 22. On July 4, 1780, the missionaries in the Valley, and a large company of Indians gathered in the chapel to witness the wedding of Rev. John Heckewelder and Miss Sarah Ohneberg. This was, perhaps, the first wedding of a white couple in the present State of Ohio.

Monument at Gnadenhutten and Site of Indian Mission
Begun October 9, 1772

Gnadenhutten

On September 18, 1772, Joshua Sr., who was an Elder of the congregation, arrived at Schoenbrunn with a company of Mohicans. The next day he explored the surrounding country, looking for a suitable village site.

On October 9, Joshua and a small company of Mohicans moved down the river to their new location, which was later named Gnadenhutten (Tents of Grace). The work there also prospered, although the town never became as large as Schoenbrunn or Lichtenau. They had a neat church, with "a good floor and comfortable seats." Also a bell to call them to worship. Comfortable dwellings were built on both sides of the street which

extended along the bank, not far from the river. Of course there was a school house and a cooper shop is also mentioned.
pechunk (Newcomerstown) in order to give more room to the

When Schoenbrunn was abandoned in April, 1777, Edwards and the Christian Indians at Gnadenhutten decided to remain a while longer. However, in 1778 they also joined the rest at Lichtenau. When they returned on April 6, 1779, they were surprised to find everything just as they had left it. For a time success seemed again to smile upon their work.

But in 1781, the Christian Indians and their leaders were compelled by the British and the hostile Indians to leave their beloved Valley, and were transported to the Sandusky. They had to leave "at least three hundred acres of corn, ripe for harvesting, exclusive of a great quantity of old corn, potatoes, turnips, cabbage, etc."

Their stay on the Sandusky proved to be a terrible experience. Exposure, famine, and constant annoyances from their hostile neighbors, made this a trying winter.

The Massacre—Remembering the approximately five thousand bushels of corn left in their fields, a company of about one hundred ventured back to the Muskingum (Tuscarawas) Valley.

They had their corn gathered and were ready to start the next day, when suddenly the blow fell.

Col. Williamson and a company of militia arrived at Gnadenhutten, and under the guise of the greatest friendliness and pious talk gained the confidence of the Christian Indians. Too late they discovered their mistake.

On the eighth of March, 1782, was perpetrated one of the blackest deeds in our country's history. Ninety Christian Indians were murdered in cold blood.

They had spent the night in prayer and song, and in exhorting one another to meet their fate bravely and calmly as Christians should. Twenty-nine men, twenty-seven women and thirty-four children fell victims that day. They were worthy successors to their white brothers and sisters, who, forty-six years before, showed such calmness in a great storm on the Atlantic that Wesley expressed his astonishment and admiration.

Among the victims of the messacre was Isaac Glikkikan and his wife. This Indian Chief had never bowed the knee or taken orders from anyone until, like St. Paul of old, he bowed in humility before his Saviour and asked "Lord, what wilt thou have me to do?" The first victim was Joseph Schebosch who was shot as he was ready to cross the river the day before. It was the marriage of this young man Joseph Schebosch and the Indian maiden Helena, which was the first wedding solemnized, on December 31, 1779, in the little log church built at New Schoenbrunn.

A few writers have tried to excuse the horrible massacre at Gnadenhutten, but when all the facts are taken into consideration it seems absolutely inexcusable.

One writer says: "Never did one time savages act more like Christians than these martyred Moravian Indians. Never did professed Christians act more like savages than their murderers. The conduct of these militiamen was not only cruel, it was cowardly; it was not only bloody, it was base. They ate salt of the Moravians and then shed their blood. They conversed with them upon spiritual subjects, and praised the Indians for their piety."

Theodore Roosevelt with his characteristic emphasis says: "More than a hundred years have passed since this deed of revolting brutality; but even now a just man's blood boils in his veins at the remembrance.

It is impossible not to regret that fate failed to send some strong war party of savages across the path of these inhuman cowards, to inflict on them the punishment they so richly deserved. We know that a few of them were afterwards killed by the Indians, it is a matter of keen regret that any escaped."

On the monument in the Gnadenhutten Cemetery erected in honor of these Christian martyrs can be found no reference to the massacre, not a word of hatred or revenge, but simply this short and inspiring inscription:

HERE
TRIUMPHED IN DEATH
NINETY
CHRISTIAN INDIANS
MARCH 8, 1782

Goshen

Nor should visitors fail to visit the grave of Zeisberger in the little cemetery at Goshen. According to his wish he was laid to rest among his Brown Brethren. Forty-one of his Indian followers, besides Missionary Edwards, were also buried there.

Pause a moment to read the inscription on Zeisberger's plain, white tombstone:

"David Zeisberger
Born April 11, 1721, in Moravia
Departed this life, Nov. 17, 1808
Aged 87 yrs. 7 mos. 6 da.

This faithful servant of the Lord labored among the American Indians as a Missionary during the last sixty years of his life."

And how fitting was the funeral text from which the funeral sermon was preached one hundred and twenty years ago, when the Indians bore their beloved teacher to his last resting place."

"They overcame by the blood of the Lamb and by the word of their testimony, and they loved not their lives, even unto death." Rev. 12:11.

In the row of Indian boys in the Goshen Cemetery lies Joseph Warner Mortimer, little son of Missionary Mortimer. And in the row of Indian girls lies Caroline Louise Luckenbach, daughter of Missionary Luckenbach, and a sister of the late Mrs. Simon Rau, of Bethlemeh, Pa. The Goshen Indian Cemetery was excavated,

and the graves properly marked in 1909, by Mr. Luther Demuth and the author. From Goshen it is only a drive of seven miles to Gnadenhutten. Here you tread on soil made sacred by the blood of Christian martyrs, brown of skin, but with hearts washed white in the blood of the Lamb! Martyrs who in the hour of the supreme test did not lose their faith in their new found Master, but who met a cruel death with love in their hearts, and a prayer on their lips that the Heavenly Father would forgive their enemies for they knew not what they did.

Fort Laurens Park, Near Bolivar, Ohio
The flag marks the site of the Fort which is outlined with a hedge.

In the fall of 1778 Gen. McIntosh with a force of 1000 men from Fort Pitt erected Fort Laurens, near the present Town of Bolivar. Col. Gibson was left in charge with a garrison of 150 men. But the Fort was too far from the frontier and after nine months it was abandoned. Heckewelder visited the Fort and at one time the Moravian Indians at Lichtenau, near Coshocton, supplied corn for the soldiers when they were in great need of provisions.

Visitors

The object in rebuilding Schoenbrunn, the first Town in Ohio, is not only to erect a Memorial to the Pioneers of Ohio and the West, but also to make the Town itself a veritable museum and object lesson of pioneer life. As far as possible nothing will be found within the old fashioned paling fence that might not have been there in 1772-1777.

Being a State Park there is no admission charge, but money is urgently needed to meet various expenses not covered by State appropriations. On the registry table you will find a box in which you can place any offering you may be willing to give. Or you can hand your gift to the Park Superintendent. All offerings will be thankfully received by the Committee and judiciously used in maintenance and further improvements.

The Park has been officially set aside as a Bird Sanctuary and also as a State Game Preserve. No hunting or shooting of any kind will therefore be permitted in any part of the Park.

To get a comprehensive view of the pioneer history of Tuscarawas County you should also visit Goshen where Zeisberger is buried, Gnadenhutten the scene of the massacre of 90 Christian Indians, and Fort Laurens the only fort built west of the Ohio by the government during the War of the Revolution. It is hoped that before long the sites of Salem near Port Washington, and New Schoenbrunn will be properly marked.

LOCATION OF SCHOENBRUNN TOWN SITE
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